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1 Scotts Rights of God.
2 Millers Fast Sermon. Yellow Ba
3 Dwight on Goodrich.
4 Moses Masonic Sermon.
5 McWhorters Missionary Sermon
6 Rodgers on Witherspoon.
7 Peace at the Ordination of Belche
Kirkland on Belong
8 Osgood on Prophecies.
9 Lumbulls Ordination Sermon.
10 Emmons's Ordination Sermon.
11 Calvin on James.
12 Stevens Ordination Sermon

A

SERMON

DELIVERED BEFORE THE

GRAND LODGE

OF

FREE & ACCEPTED MASONS

OF

The COMMONWEALTH of MASSACHUSETTS,

AT A PUBLIC

Installation of the OFFICERS

OF THE

Corinthian Lodge,

At CONCORD, *in the* COUNTY *of* MIDDLESEX,

JUNE 25*th*, 1798.

BY JEDEDIAH MORSE, D. D.
MINISTER OF THE CONGREGATION IN CHARLESTOWN.

LEOMINSTER, *MASSACHUSETTS*,

PRINTED BY BROTHER *CHARLES*, & *JOHN PRENTISS*.—1798.

TO

THE RIGHT WORSHIPFUL

Master, Wardens,

OTHER

Officers & Brethren

OF

CORINTHIAN LODGE,

THE FOLLOWING

DISCOURSE,

PUBLISHED AT THEIR REQUEST,

IS RESPECTFULLY DEDICATED *BY*

THE AUTHOR.

Charlestown, July 4th, 1798.

SERMON.

HEBREWS xiii. 16.

BUT TO DO GOOD AND TO COMMUNICATE FORGET NOT; FOR WITH SUCH SACRIFICES GOD *IS WELL PLEASED.*

THE Chriſtian religion is as remarkable for the ſimplicity, purity, and excellent tendency of its moral precepts, as for the ſublimity, fitneſs, and ennobling, impreſſive and animating nature of its doctrines. All the requirements of GOD, in reſpect both to what we are to believe and to do, are ſtrictly juſt, reaſonable and kind. They are intended and adapted to promote our own good. Our happineſs eſſentially conſiſts in right affections and conduct towards GOD and one another. Love and gratitude to GOD, and good will and good works to men, conſtitute the ſum of our duty. The former are the foundation and ſpring of the latter; while the latter are the fruit and evidence, to ourſelves and others, of the truth and ſincerity of the former. They are, when genuine, inſeperable, and mutually prove each other,

and jointly contribute to the perfection of our nature and happineſs.

Conformable to the foregoing obſervations, we find that our Lord has compriſed our duty in two ſhort commandments; "Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbor as thyſelf." The whole law is declared, by the Apoſtle, to be fulfilled by love. "The end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned." Of the ſame import is the exhortation in our text and context; "by him, (*i. e.* by Jesus the Mediator, who, "that he might ſanctify the people with his own blood, ſuffered without the gate,") "by him let us offer the ſacrifice of praiſe to God continually, that is the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with ſuch ſacrifices God is well pleaſed." The Apoſtle, in this paſſage, reminds us of our duty to God and one another. While, inſpired by ſupreme love, we offer to God thro' Christ, our unfeigned acknowledgements, prayers and praiſes, here called the fruit of our lips, we are not to be unmindful of the more laborious and expenſive ſervices, which we owe to our fellow men. "To do good and to communicate forget not."

It will comport with the ſpirit of our text, and, I conceive, with the deſign of our aſſembling before

God this day, if, in the Firſt place, we point out ſome of the various ways in which, as men, as citizens, and as Chriſtians, we may and ought to do good; and Secondly, offer ſeveral reaſons and motives adapted to influence us to the practice of this branch of our duty.

I. I shall point out ſome of the various ways in which, as men, as Citizens and as Chriſtians we may and ought to *do good*.

"God that made the world, hath made of one blood all nations of men to dwell on all the face of the earth." We are, therefore, to conſider all men, of whatever nation, complexion, or religion, as forming one great family, united by the indiſſoluble ties of nature, having a common intereſt, which all are concerned to ſupport with their utmoſt efforts. All our views and purſuits ſhould conſpire to promote the general good. A narrow, ſelfiſh, ſordid ſpirit is no leſs baneful to ſociety, than contrary to the genius of our holy religion. No one ought to be ſo intent upon promoting his own advantage, as to neglect that of others, but each ſhould endeavor alſo to do what may "pleaſe his neighbor for his good to edification." Every man owes a debt of one kind or another, to thoſe around him. We diſcharge this debt when we diligently and faithfully employ all our talents of nature, providence and grace, in cheriſhing harmony and brotherly love among men;—in communicating comfort and relief to the ſorrow-

ful, indigent and wretched;—in cultivating in ourſelves and diffuſing among others a love of our country—and in promoting pure and undefiled religion.

1. We may and ought to do good by cheriſhing harmony and brotherly love among men. How much of our happineſs depends on harmony and the prevalence of the kind affections in ſociety, we may learn from the deſtructive and painful effects of diſcord, hatred and malice. Where theſe predominate in any community, be it ſmall or great, the ſweets of ſocial intercourſe are changed into bitterneſs; the bleſſings of life are poiſoned at the fountain, and ſociety becomes a curſe. A Peace Maker among brethren, then, is a character of great worth. By exerting his talents and influence in healing diviſions, and calming the evil and turbulent paſſions by a candid and clear exhibition of truth, by ſoft and gentle perſuaſion, and by ſeaſonable, judicious and friendly rebuke, he may do great good to mankind. Of ſuch characters our LORD manifeſts his higheſt approbation: "Bleſſed are the peace makers, for they ſhall be called the children of GOD." An invaluable reward is promiſed to any one who ſhall convert a ſinner from the error of his way—ſuch an one ſhall have the honor and ſatisfaction of "ſaving a ſoul from death, and ſhall hide a multitude of ſins."

IN order to promote harmony and good will among men, we muſt each take care that we ourſelves

poſſeſs the temper of the peace maker. How can we expect to be inſtrumental of reſtoring peace and brotherly love among the contentious and malicious, if our own diſpoſitions and conduct juſtly ſubject us to the ſevere retort, "Phyſician firſt heal thyſelf"? We muſt ſhow others by our example, as well as by our words, what we would wiſh them to be and to do. Example gives a weight and efficacy to inſtructions and admonitions, without which they are generally of little avail. Poſſeſſing a peaceable diſpoſition, we ſhall of courſe ſtudy how we may, in the moſt effectual manner, excite and cheriſh the ſame temper in others. As an excellent mean to this purpoſe, we ſhall cheriſh in our own minds, and in the minds of all thoſe over whom we have any influence, a reſpect for the character and reputation of our fellow men, and a real concern to do them juſtice in this reſpect. In no way is the harmony of ſociety ſo frequently and calamitouſly diſturbed, and the kind affections compelled to yield to thoſe of an oppoſite and malignant complexion, as by SLANDER. In proportion as this abominable vice prevails in any community, union and love decay. This deſtroyer of all ſocial enjoyment muſt then, as we deſire to do good and promote peace and love among men, be ſteadily and reſolutely reſiſted in all its forms. We muſt give it countenance neither in ourſelves nor in others. We cannot innocently liſten to, or

propagate, ſlanderous reports and miſrepreſentations concerning others. It is then clearly our duty, as lovers and promoters of peace and good will among men, to manifeſt our marked diſpleaſure againſt all kinds of evil ſpeaking, and to think and ſpeak as well of others as the truth will permit; not keeping out of view their good qualities and actions, when we are called in duty to mention thoſe of a contrary kind, thus giving a partial and falſe view of their characters, and exciting unreaſonable prejudices againſt them.

The indulgence of an uncharitable diſpoſition towards one another, aſcribing the worſt views to thoſe who happen to differ from us in opinion or conduct, has been a ſource of great diſorders. This imputation of ſelfiſh and ſiniſter deſigns, produces acrimony, begets hatred and diviſions, and is followed by many ſerious evils to community. From the different organization of the human mind and the ſtructure of civil ſociety, it was doubtleſs intended by the Creator and Governor of the world, that there ſhould exiſt a variety of opinions. "And when theſe neither diſturb the public order, nor endanger the public welfare, candor ſhould give credit to others for the ſame purity of views which we are conſcious of poſſeſſing ourſelves." The laws of Chriſtianity have made it our duty to eſteem others better than ourſelves, and in honor to prefer one another; to ſuppreſs all jealous and envious feelings at the proſper-

ity of others; and this even in cases where, by their advancement in honor, wealth or fame, our hopes are cut off and we thrown into the shade. We are bound to do complete justice, as far as possible, to the merits of every man, whether he be friend or enemy, and to use all our endeavors to make "the bad good and the good better." Other means than those we have suggested are to be used for the purpose of cherishing harmony and brotherly love among men, the mention of which our intended brevity obliges us to omit.

2. We may and ought to do good by communicating to the comfort and relief of the sorrowful, the indigent and wretched. In a world like this, overwhelmed with wretchedness and sorrow, the bitter fruits of the apostacy of man, much of our duty lies in administering, in various ways, to the relief of our fellow men. The wants of the poor must be supplied; bread must be given to the hungry; drink to the thirsty; clothing to the naked; the stranger must be kindly and hospitably entertained; the lonely prisoner must be the object of our compassion and charity; the chambers of the sick must be frequented as often as prudence shall dictate, and their sorrows soothed and alleviated; nor must we forget that we owe frequent and friendly visits and charitable supplies, to widows and their fatherless children. So important and necessary did our Lord consider these duties that, in his account of the proceedings of the

final judgment, he has made the performance of them the ground of his awards to everlasting life, and the neglect of them the reason of his awards to everlasting punishment. And he has encouraged us to the practice of them by the strongest possible motive, by assuring us that when we perform them to one of the least of his poor brethren in this world, he considers them as done to himself. It is because these duties are so essential to the Christian character, that they are inculcated so frequently and so pressingly thro'-out the holy scriptures. A regular and upright discharge of them, we may therefore reasonably presume, would be productive of great good to mankind, as it would ensure to us, in virtue of the divine promise through CHRIST, an unspeakable reward.

3. WE may and ought to do good by cultivating in ourselves and diffusing among others, as we have means and opportunity, a spirit of patriotism or love of our country. Next to our religious duties, this, at the present period, seems of all others most important. Our country is assailed both by internal and external enemies, who form and carry on their wicked machinations in the dark, and by the most subtle and insinuating artifice and intrigue. In such a state of things our bosoms should glow with the love of our country, and burn with such ardency as to kindle the same spirit in the bosoms of all those with whom we associate. By fanning the flame of patriotism, by waking up the people, as far

as in us lies, to a ſenſe of their dangers and their duties, we may do much good, and prevent the moſt aweful calamities.

But, in theſe revolutionary times, the word patriotiſm has been ſo often perverted from its true meaning by impoſters, and claimed as excluſively belonging to thoſe who poſſeſs not a ſpark of it, that it is neceſſary to diſcriminate between genuine and ſpurious patriotiſm: and this diſtinction is happily drawn to my purpoſe by an eloquent American patriot,* in a ſtyle of accuracy and elegance which can hardly be exceeded. "When I ſpeak (ſays my author) of this virtue (patriotiſm) I mean not that mock patriotiſm which, in all ages and in all free countries has been ſeized on by ambitious demagogues as a cloak to cover baſe and inſidious deſigns; which, bedecked with the alluring garb of a tinſel jargon, has been aſſumed to conceal the foulest purpoſes; which, under the maſk of hypocriſy and the parade of pompous language, has been ever found ſubſervient to the moſt deſpicable ſelfiſh views; which, at one time has been employed as a ſtepladder to office and power, and at another as an engine of deſtruction to rival popularity and obnoxious competitors: I mean not that mock patriotiſm which, to the knaves has been the ſyren ſong of ſeduction to cajole and enſnare the fools: I mean not that ſatire on patriotiſm which blazons its own merits in rant-

* Hon. William Smith.

ing declamation and frothy profeſſions; which draws, from time to time, out of non exiſtence, little ephemerous inſects which glitter for a moment in the glare of their own creation, and then diſſolve and ſink into their original nonentity: I mean not that profanation of patriotiſm, which, while it utters from the lips the moſt ſpecious and devout ejaculations for the public weal, impiouſly bears in the heart the moſt atrocious deſigns againſt public order, public tranquility and national independence:—But I mean that heaven born patriotiſm which announces itſelf in deeds of public utility; which delights in the maintenance of law, in the ſupport of order, in reſpect to the magiſtracy, in enforcing by precept and example every moral and religious duty; which diſplays itſelf in habits of induſtry, ſobriety and frugality, in the virtuous education of one's family, and in the faithful performance of all the relative duties of a man and a citizen." Such a patriot is an honor, an ornament and a bleſſing to his country. Were all mock patriots among us converted or excluded from this land which they have too long defiled with their mummeries and their vices; could that poiſon and thoſe prejudices, which they have had the addreſs to inſinuate into many honeſt minds, be eradicated; and every American citizen fired with genuine patriotiſm, we might, under protection of the God of Armies, bid defiance to all the attacks, whether ſecret or open, by land or ſea, of our inſidious

and unprincipled enemies. As we value our independence and our civil and religious rights and privileges, let us aſpire after the poſſeſſion of a large portion of this patriotiſm. Let us do what we can to eradicate that peſtilential influence which has found its way among us, and which is preying upon the vitals of our freedom and happineſs. Let us with noble intrepidity and firmneſs defend and tranſmit to poſterity unimpaired, that liberty and independence which GOD hath given us as a rich inheritance, by means of the wiſdom, the treaſure, the toils and the blood of our fathers and brethren. Thus ſhall we do good and ſecure invaluable bleſſings for ourſelves, our country, poſterity, and perhaps ultimately for the whole family of mankind. But

4. IN order to effect the higheſt, moſt valuable and laſting good, we muſt aſſiduouſly cheriſh in our own hearts, and by all means in our power, inſpire and promote in others, a ſpirit of true and undefiled religion. The Chriſtian religion, were it not ſanctioned by divine authority, would recommend itſelf to all liberal and enlightened men, by the excellence of its doctrines and the purity of its precepts. Wherever it is cordially embraced and practiced—in all over whom it ſheds its benign influence, it ſoftens and humanizes the mind, ſubdues the unruly paſſions, ameliorates the exterior deportment and manners, and unites its diſciples in the bonds of brotherly love. Hiſtory furniſhes abundant proof,

and a great nation exhibits before us a ſtanding and aweful example, that whenever a people recede from and reject religion, and loſe thoſe habits and reſtraints which they had formed and felt under the influence of religious principles, they have rapidly degenerated into all manner of licentiouſneſs in ſentiment and conduct, and in the moſt abominable wickedneſs, till they have ſunk into a ſtate of the moſt ferocious barbariſm. On the other hand, paſt experience proves it to be a truth that in proportion as true religion ſheds its kindly influence over any community, truth, juſtice, order, peace and public and private happineſs prevail. Great indeed, then is the importance of religion as it reſpects the preſent life; but its value is unſpeakably enhanced when we carry our views into futurity, and contemplate what is to be our condition after death. The Chriſtian religion alone can reconcile us to death on rational and ſolid grounds, and fill us with joy at the proſpect of immortal life and happineſs. Conſidering the infinite importance of religion to our preſent and future well being, we cannot in any way exert ourſelves with a fairer proſpect of doing good, than by reſolving, each for himſelf, that we and our families will ſerve the Lord; and that we will uſe our endeavors and influence with others to do the ſame. Were the American nation, as one man, ſolemnly to make, and religiouſly to adhere to, ſuch a reſolution, what a glorious revolution would it produce? What

a firm baſis would it eſtabliſh for our liberties and our happineſs? It would remove from among us every root of bitterneſs, every ſeed of rebellion and diſorganization, and draw around us the protection of the ALMIGHTY LORD OF HOSTS, as an impenetrable defence againſt all foreign enemies. Do we love our country and deſire ſtill to enjoy our ſingular national bleſſings, and will we neglect theſe ſure, theſe only means of effectual defence? GOD forbid. My brethren, whatever others do, let *us* reſolve that by our prayers, exhortations, admonitions and good example, we will do all we can for the good and ſafety of our threatened country. Patriotiſm unites her voice with that of Chriſtianity, in urging us to the practice of theſe duties. He who neglects them at a criſis ſo intereſting, neglects, under aggravating circumſtances, to do good, and acts a part moſt unfriendly to his own happineſs, to his country and to his GOD.

HAVING pointed out ſeveral ways in which we may and ought to do good, I proceed

II. To offer, in a ſummary manner, ſeveral reaſons and motives, adapted to influence us to the practice of this branch of our duty. To this amiable and Godlike practice of *doing good*, one would hope, for the honor of human nature, we ſhould need but little perſuaſion.

1. BY doing good in the ſeveral ways we have deſcribed, we ſhall do our part towards harmonizing

a jarring world, calming and ſubduing the diſorderly and malignant paſſions of men, and cheriſhing that brotherly affection which ought to glow in every breaſt, and cement the whole human race.

2. By doing good and communicating to the comfort and relief of the needy and diſconſolate, we gratify the nobleſt inclinations of our nature. The calamities and ſorrows of our fellow men, when they fall under our own eye, or within our knowledge, naturally excite in all, whoſe minds are not callous to the feelings of humanity, ſuch emotions as cannot be ſatisfied or ſoothed without cheerfully ſtretching forth the hand of charity; or, if they need not this kind of aid, or we are unable to give it, we cannot withhold the melting look and tender tear of commiſeration, or the kind word of comfort. This diſpoſition to ſympathiſe in the diſtreſſes of others, to "weep with them that weep," is a wiſe proviſion which God hath made in behalf of the afflicted and neceſſitous in this life. To prevent their being forgotten or ſlighted, the wiſe and merciful Creator hath implanted in men a quick and tender ſenſe of compaſſion, which ever ſtands ready to be their friend and to plead their cauſe, and which conſtrains us, according to our ability, and ſometimes, where the feelings are ſtrong, even beyond it, to ſuccour and relieve them.

3. By doing good in the manner we have mentioned under the third head of diſcourſe, we ſhall

ſerve, in the moſt effectual manner in our power, the intereſts of our country. And who is there that does not feel the perſuaſive force of this motive, at this period of danger and anxious expectation? If there be any ſo *deluded* or *degraded* as to prefer a foreign government to our own, as to advocate and cheriſh a philoſophy and influence of exotic origin, in their nature atheiſtical and lincentious, which are ſecretly undermining and proſtrating every thing that is excellent in our government, religion and morals—with ſuch perſons the motive we have ſuggeſted can have no influence. But I will not ſuſpect any individual in this numerous Aſſembly capable of ſo much profligacy and baſeneſs. I feel a confidence that we all love our country and prize our privileges, and that we ſtand ready to defend them in our ſeveral ſituations, with our talents our fortunes and our blood.

4. Another motive to the duty we are recommending is, that by doing good and communicating to the relief of our diſtreſſed brethren, we do, in the higheſt degree we are capable of, reſemble God, in that attribute which he eſteems his greateſt glory. "God is good and doeth good, and his tender mercies are over all his works." We alſo imitate the ſpotleſs and divine Savior, who "went about doing good," and wherein "has ſet us an example that we ſhould follow his ſteps."

Finally, doing good is the moſt ſubſtantial part of your holy religion; and when it is the fruit of a

renewed and holy heart, is the moſt acceptable ſacrifice we can offer to GOD. "With ſuch ſacrifices, GOD is well pleaſed." "He hath ſhewed thee, oh man (ſaid the prophet) what is good, and what doth the LORD thy GOD require of thee but to do juſtly and to love mercy, and to walk humbly with thy GOD?" More than bare juſtice is required of us; we muſt be merciful. It has been aſſerted that "he who is rigidly juſt in all caſes, has no religion at all." Let the few motives we have briefly ſuggeſted perſuade and animate us to a diligent and faithful performance of the highly important and uſeful branch of duty inculcated in the text.

I SHALL conclude this diſcourſe with a ſhort addreſs to the reſpectable Society of Maſonic brethren, by whoſe invitation I am preſent on this occaſion.

BRETHREN AND FRIENDS.

YOU are this day to be conſtituted, agreeably to Maſonic forms, a Society of brothers. May brotherly love cement your union, and diffuſe its ſweet ſavor through all your deportment. The principles of Maſonry, and the rules by which the members of this ancient and honorable Fraternity profeſſedly regulate their conduct, ſo far as they appear in their printed works, are calculated, if duly regarded, to make good citizens and good men.

WITH the ſecrets of your Order, not being myſelf a Maſon, I am of courſe ignorant. It is hoped that, however unprofitable they are to thoſe *without*,

they are innocent and useful to those *within*. We presume they are thought to be so by every true Mason, or they would in *charity*, which is a high Masonic duty be divulged for the benefit of others. Secret transactions, such is the constitution of the human mind, always excite *curiosity* and frequently *suspicion* in the uninitiated. It is for you, my friends, by your good works, to allay all *suspicions*, if you cannot gratify our *curiosity*. The secret springs and movements of your institution being kept out of sight, we have no other *criteria* by which we may judge of the nature and value of your institution, than by *your fruits*. According as these shall, in general, be good or bad, the world will, and have a right to, think well or ill of FREE MASONRY. By these *criteria* we do, and must, judge of all institutions, the Christian Church not excepted. The purest and most useful institutions are liable, in times of great and general depravity, to become corrupt, and have been grossly corrupted, and its members have departed essentially from original principles. In such cases all innovations will be disavowed by the true and pure members, so that the *corruptions*, and not the pure principles of the original institution, will be the objects of censure.

FROM the many respectable and distinguished characters who have been, and still are, members of this fraternity, and from its fruits in this free and en-

lighted country, we have reaſon to judge favorably of the inſtitution, as it exiſts among us. It is in your power, my brethren, as Chriſtians, as Men and as Maſons, to do much good in the ſeveral ways mentioned in the foregoing diſcourſe. The peculiar conſtruction and regulations of your Society, and the intimate connexion and intercourſe of its branches, enable you to be of great advantage to one another, and to the community, in cheriſhing the friendly, benevolent and ſocial feelings; in communicating to the relief of the needy and diſtreſſed; in promoting civil order and due ſubordination to lawful authority; in ſtrengthening the hands of good rulers; in checking the growth and ſpread of diſorganizing principles; in diffuſing a patriotic ſpirit; in ſupporting all wiſe and uſeful inſtitutions, whether of a religious, ſocial or literary kind; in countenancing and encouraging among your members, induſtry, economy and temperance, and in diſcouraging the oppoſite vices of idleneſs, intemperance, gaming, profanity, and licentiouſneſs.

From the charge you receive at your initiation, it appears that you hold yourſelves "bound to a ſtrict obſervance of the *moral law* as contained in the *holy writings*;—to conſider theſe writings as the unerring ſtandard of truth and juſtice;" and that you come under obligations to "regulate your lives and actions by their divine precepts, and to be quiet and

peaceable ſubjects, true to your government and juſt to your country." You are ſolemnly cautioned againſt every thing which tends to the "corruption of good manners." You are exhorted "on every occaſion to beware of thoſe who may artfully endeavor to inſinuate themſelves into your eſteem, with a view to betray your virtuous reſolutions, or make you ſwerve from the honorable principles of your inſtitution;—not to ſuffer intereſt, favor or prejudices to bias your integrity, or to influence you to be guilty of a wicked or diſhonorable action, and that the whole ſeries of your conduct be regular and uniform, and your deportment ſuitable to the dignity of your laudable profeſſion." Adhere ſtrictly to theſe principles; fulfil with fidelity theſe obligations; regard attentively theſe cautions, and you will aſſuredly be good Maſons, good Men and good Chriſtians.

FINALLY, brethren, let me exhort you, as becometh Chriſtians, to exerciſe yourſelves to "have always a conſcience void of offence towards GOD and towards men." "By patient continuance in well doing, ſeek for glory and honor and immortality." So will you beſt honor your inſtitution, in the view of the world; vindicate it againſt ſuſpicious and evil reports; promote your own individual comfort and happineſs in this life; be moſt uſeful to your friends, your country, and mankind; and what is more than all, in humble reliance on the merits of the divine

SAVIOUR, be fair candidates for admiſſion into that beautiful and glorious city above, "whoſe ſtreets are gold, whoſe gates are pearl, and whoſe foundations are precious ſtones."

AMEN.

REV. BROTHER RIPLEY'S

PRAYER,

AT THE FOREGOING

INSTALLATION.

TO THE

Right Worshipful
MASTER, WARDENS,

OTHER

OFFICERS & BRETHREN

OF

Corinthian Lodge.

BRETHREN,

THE approbation, which you have expreſſed, of my public performance, on the day of Inſtallation, far exceeds my expectation. I conſent to its publication in company with Doctor MORSE's *excellent diſcourſe, in deference to the opinion and polite attention of the Lodge, to whom*

I am an obliged brother,
and very humble ſervant,
EZRA RIPLEY.

PRAYER.

O THOU ſupreme Architect and Lord of the univerſe, we adore thee, as infinitely great and good: And while thy greatneſs impreſſes us with the profoundeſt reverence and awe, thy goodneſs inſpires us with ardent hope and love towards thee, our God. Thou art the eternal Source of light and wiſdom, of truth and love: Thou didſt, at firſt, command light to ſhine out of darkneſs; thou giveſt man underſtanding; thou requireſt of him truth in heart and life; and by the unparalleled diſplay of thy love, thou haſt indiſſolubly obligated and powerfully conſtrained him to love his Maker and his fellow-men. Under an impreſſive ſenſe of divine love, we would now, by the aid of the eternal Spirit, as men, as Maſons, and as Chriſtians, follow up its delightful ſtreams, through thy holy Son Jeſus, to thyſelf, the inexhauſtable Fountain, with the pureſt ſentiments of devotion and praiſe, of which we are capable.

ALMIGHTY MAKER of heaven and earth, *wiſdom*, *ſtrength* and *beauty* characterize all thy works, and by *theſe* immutable pillars the vaſt temple of nature is ſupported. All thy works praiſe thee, and thy ſaints bleſs thee! Thou haſt ſtretched out the canopy of the heavens, as a curtain; thou haſt meaſured the earth, and bounded the ſeas. With pleaſing wonder and devout admiration, we contemplate the order and harmony, grandeur and utility of thy works, and celebrate the praiſes of the great Creator for his matchleſs ſkill and immenſe benevolence. We offer thankſgiving to GOD for our rational exiſtence and ſocial faculties; that we are deſtined for uſeful and religious exerciſe and ſublime enjoyment; and that thou haſt made our duty and our happineſs to conſiſt eſſentially in love to thee and love to men. We are thankful for the evidences of thy being and perfections, which are impreſſed on all the works and operations of thy hands, and that by theſe we are daily inſtructed, and inceſſantly recalled from the creature to the Creator. We thank thee, that in our moral nature we feel ſentiments of Deity, "a peculiar reſervation for GOD," and diſpoſition to devotion. Our immortality and mortality, the weakneſſes and the energies of our nature, unite to direct our ſouls to the Author of our exiſtence, as our preſent help and future ſalvation. We admire and rejoice in thoſe divine eſtabliſhments in the natural and moral world, which attach man to Deity, and man to man, and

which teach us in language the moſt perſpicuous and ſimple, that ſincere piety and active benevolence conduct to happineſs, to heaven and to GOD.

WE rejoice in thy benignity, O GOD, in that thou haſt diſpoſed men to combine and aſſociate, the more effectually to ſecure individual and ſocial enjoyment, to ſupply the wants of the neceſſitous, and to erect barriers againſt the corrupt luſts and paſſions of the wicked. With gratitude we acknowledge the ſmiles of Heaven on the ſociety of FREE and ACCEPTED MASONS from the morning of time to the preſent day. With ſacred joy we behold the principles of MASONRY emanating from Deity, and unfolded in his works and communications; at a view of which, in the firſt dawn of light and time, the morning ſtars ſang together, and the ſons of GOD ſhouted for joy.

WE praiſe the LORD for all the benefits, that hath reſulted to individuals and to mankind from this ancient and benevolent inſtitution: And at the ſame time, we lament before thee every defection of Maſons from their noble principles and proper character. O our GOD, inſpire the Fraternity through the world, individually and collectively, with the genuine ſpirit of piety and charity, truth and righteouſneſs, that others, ſeeing their good works, may glorify GOD, and may have no juſt occaſion to ſpeak evil of them, or of thoſe myſteries, which they do not underſtand. Let a continual exhibition of

universal piety and philanthropy secure the approbation of the wise and good, silence the tongue of slander, and soften the mind of prejudice.

MOST gracious GOD, we beseech thee to grant thy benediction to all *Masons good* and *true*, particularly to the *Lodges* in this country, and in an especial manner, to the *one* in this place. Graciously smile on its infant state, and by thy light, truth and grace, guide us in the peaceful and useful paths of wisdom and honor, of reason and religion, until we shall be qualified for, and admitted into the GRAND CELESTIAL LODGE above, where perfect love casteth out fear, unclouded truth forbids error, consummate wisdom banishes ignorance, and eternal day dispels darkness; where there is no need of the light of the sun, nor moon, for the glory of GOD doth lighten it, and the Lamb is the light thereof.

SUPREME LORD of providence, be propitious to this assembly, & grant divine aid and approbation to the solemn and joyful transactions of this day. May our work be done with order, our rejoicing with reason, and our festivity with temperance. May we live in an influencial belief of thine All-seeing Eye, and with a wise reference to a future state.

EVER blessed GOD, afford thy presence and grace to thy servant, who is to instruct us from that great LIGHT of the moral world, thy holy WORD; and to him, who is to lead in the consecrating and closing prayers, and to those, who are to give charges of fi-

delity to their brethren. Diſpoſe us all to receive and obey the truth, and ever to take thy word for a light to our feet, a lamp to our path, a perfect rule of faith and practice: and when thou ſhalt make up thy *jewels*, may we be found among them clothed in the robes of righteouſneſs and glory.

Our heavenly Father, bleſs, we pray thee, thy church and people in this place. Bleſs, we beſeech thee, the land in which we live. O thou guardian God of America, we pray thee to take theſe States united and individual under thy holy protection. Save us from foreign influence and invaſion, and from domeſtic diſſenſions. Preſerve to us our national independence and privileges civil and ſacred. Great ſource of wiſdom and power, continue, we humbly pray thee, to enlighten and ſtrengthen our Preſident: direct and bleſs the councils of the Union, and of the States. Unite, proſper and bleſs the people of all ranks; incline their hearts to ſerve thee, and make things go well in all our land.

Father of lights, ſend forth thy light and truth to heal and ſave the nations of the world. Let the ſword of war no longer drink the blood of men; but may ſmiling peace, with her joyful train of ineſtimable bleſſings, viſit every country: let knowledge be univerſally diffuſed, "liberty with order," and pure religon be every where enjoyed, and the whole world be filled with human happineſs and divine glory.

Most merciful God, we implore the forgiveneſs of our manifold offences, and complete redemption thro the blood of Jesus Christ: and wherein we have done iniquity, let us do ſo no more. Enable us to walk before thee in love, and in all goodneſs, until we ſhall attain that chriſtian perfection, which is enjoined on us by divine authority, and be actually prepared for thy bliſsful preſence in endleſs glory.

Now unto the GRAND MASTER BUILDER of the univerſe, to the only wiſe GOD our SAVIOR, be glory and majeſty, dominion and power, both now and ever.

AMEN.